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INTERNATIONAL BIBLE STUDY.

April 8, 1883——*Acts* II. 1-21.
For comment, see last *Guardian*.
April 15*th*, 1883——*Acts* II. 32-47.

"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit he hath shed forth this which ye now see and hear." 32, 33.

This Jesus, the man of Nazareth, the son of David, rejected and crucified by the Jews, is the One whom God, by raising him from the dead to his own right hand, declares to be the Christ. The throne upon which he is set down is the throne of this world, the throne appointed by God for this world, the Prince of this world being cast out. God now commandeth all men every where to repent, encouraging them to do it by the assurance that He who has all power is ready to employ that power in delivering them from sin. He hath appointed a day in which he will judge the world by this man, whereof he hath given assurance unto all men in that he hath raised him from the dead. The resurrection is a prophecy of the judgment, the present being a parenthesis of mercy, in which Christ, by his ambassadors, beseeches all men to be reconciled to God. Thus Joseph was constituted ruler of Egypt, that he might give life to all that came and submitted to him. The Holy Ghost was made visible by his mighty acts: This which ye now see and hear. This was what sent conviction to the hearts of the assembled people; not the eloquence of Peter; not his logic; but the undeniable evidence that the almighty Spirit was present with these Galileans. Christ had assured the disciples that the Spirit poured out on them, would convict the world of sin, righteousness and judgment, specially of the sin of not believing on God's Messiah. The world receiveth not the Spirit of God because it seeth him not neither knoweth him; but they are constrained to recognize his presence in those who are filled with the Spirit, through whom the mighty works of the Spirit become visible and audible. The presence of the Spirit of God in believers is the grand evidence that that Jesus who was crucified in Jerusalem is at the right hand of the Majesty of God. This is that which will cause the world to know that Christ is the Sent of God (that thou hast sent me.) What they beheld on the day of Pentecost was not so much the holy lives of the apostles; time was needed for that; they noted their fearlessness, their zeal for the truth, etc.; but they saw the divine power of the Spirit displayed in the acts and in the many languages of the apostles. "The manifestation of the Spirit is given to every man to profit withal." See. 1 Cor. xii.

David is not ascended into the heavens, physically; what he says in the 16th Psalm cannot therefore have reference to himself, but to the promised Seed, whom he designates Lord: "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool." God makes his enemies sensible of their enmity, and of the fact that in striving with Christ they are striving with omnipotence, and that their futile warfare is as though a peasant undertook to hurl all the Alps to the bottom of the Atlantic. A multitude of these enemies were gathered there about Peter and the rest of the apostles, and being pricked in their hearts with the consciousness of their immense folly and portentous wickedness, they cried out, Men and brethren, what must we do? Then Peter said, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. He did not say to them, Spend some time in repenting, and when you have done enough in this line believe on Christ and after that be baptized. Repentance is the turning of the mind, and can be accomplished almost as soon as the turning about of the body. When a man finds he is in the hands of the wrong physician, it does not take him long to withdraw his confidence and place it on another. If a man is a rebel the first satisfactory evidence of repentence is when he lays down his weapons and takes the oath of allegiance to the rightful sovereign. They were to show at once their repentance and their faith, by being baptized in the name (unto the name) of Christ when their sins should be remitted, and the Spirit of God be given to them to save them from sinning. These are the two great characteristics of salvation,—forgiveness, cessation from sin. Notice the word *gift*. Ascended up on high, receiving gifts for men, even the rebellious. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is your sons and daughters that shall prophesy. You can see for yourselves how large, and unlimited the scope of the promise in Joel. "As many as the Lord our God shall call." This is just another reading of the phrase, whosoever shall call on the name of the Lord shall be saved, v. 21. No man can call on the name of the Lord in real faith, unless he believes that the Lord is calling him. The salvation of every man begins with God, who provides it, offers it and urges our acceptance of it. The preachers of the Gospel are his ambassadors.

"Save yourselves from this untoward generation."

Many heard with gladness the word and were at once baptized; 3000 of them. They did not think there was a moment to spare; the sun must not go down upon their impenitence. The best thing about this revival, was that the converts *continued steadfastly* in the apostle's doctrine and fellowship, hearkening to their instruction and rejoicing in their society. The word *koinonia* means what is more expressly stated in v. 44,45. Community. Love binds Christians together so that the need of one is the need of all, and what one has is for all. "And in breaking of bread and of prayers." The first of these expressions simply means taking an ordinary meal. Every meal became a religious service because of Chr. fellowship. "Continued daily with one accord in the temple." As Jesus, before his arrest, had appeared daily in the temple, teaching, so the disciples now made it a point to be there, and the power that had rested on Him, now rested on them. "I am no more in the world, but these are in the world."—They were full of joy. "In that day ye shall rejoice, and your joy no man taketh from you." Praising God, doubtless with a good deal of exuberance and jubilation; and having favour with all the people, who could not but recognize the divine power that accompanied them. Every day, others were awakened and brought to the feet of Christ.

WEEKLY REVIEW.

—From the very beginning of the Salvation Army's Indian Expedition, and even before the arrival of the same, the *Bombay Gazette* has felt it its duty to instruct the Police as to the course to be pursued towards them. *Ecrasez-las*; crush them, make Bombay too hot for them; India does not want them; they are an element of danger and must not be allowed to play their franks here. Our contemporary notices with alarm the decision of Mr. Ryan, acquitting the three Salvation Army officers.

Four persons may go in "procession" singing a war hymn right past the doors of the Jooma Musjid, and the police can't interfere.

This is awful! The Mahomedans are to be protected not merely in their rights, but in their intolerance. They themselves go through every street in Bombay shouting, There is one God and Mahomed is his prophet.

—The following is from the *Times of India*:

Our contemporary errs in saying that Major Tucker was arrested for outraging the religious feelings of others. He was arrested for continuing in an assembly of five or more persons likely to cause a disturbance of the public peace after such an assembly had been lawfully commanded to disperse.

Well, what should bring about a disturbance of the peace, if nobody's religious feelings were hurt?—Mr. Ryan is a Daniel come to judgment. He has sense enough to see and independence enough to say that the singing processions are not contrary to law.

—An excellent letter on Processions of Christians by the Rev. R. A. Hume appear-

ed in the *Bombay Gazette* last week. The following is an extract from this :

It has now transpired that Government has lately given instructions to all its district officers to treat *all missionary processions of any Christians just as the Salvationists have been treated.* That is, (*a*) prior to any such processions having taken place the Government has made inquires and issued instructions indicating that such processions are to be treated with suspicion ; (*b*) independently of the question of whether there is any danger to the peace, Government has plainly manifested its aversion to such missionary methods, on the ground that they are "aggressive." So when the Superintendent of Police of a large city replied to an inquiry of Government that he proposed "to treat the Salvationists like any other processionists, such as Mahomedan or Hindoo," and evidently felt able to protect the peace, Government showed its dissatisfaction with his position by saying, " There is this distinction apparent—that the processions of the latter [*i. e.*, Mahomedans and Hindus] are not aggressive, or they would not be allowed ; " and significantly concluded with warning the Superintendent of Police that if he allowed such a procession, he must do it on his own responsibility. (*c*) Nothing is said about repressing any ill-disposed persons who might make a disturbance, but it is only the processionists who are to be repressed. I undesstand that these facts are more or less known through the cities of the Presidency already, and I respectfully ask, is this fair treatment to missionaries, other than the Salvationists, who may wish to have processions of Christians ? Could any method be devised more likely to stir up opposition, and perhaps tumult, than such a course by the Government, which is bound by the Queen's Proclamation to see that " none should be molested or disquieted by reason of their religious faith or observances."

This word *aggressive* is of great moment. Much depends upon it. What does it mean? When Christians sing the praises of Christ, are they aggressive? Then Hindoos and Mahomedans are very aggressive, for they are constantly singing the praises of those whom they trust in ? A recent Resolution of the Bombay Government says ;

Major Babington, District Superintendent of Police, Poona, * * * proposes to treat the Salvationists like any other processionists such as Mahomedan or Hindu. There is this distinction apparent—that the processions of the latter are not aggressive, or they would not be allowed; whereas the processions of the Salvationists are decidedly and professedly so, and have been prohibited and stopped in Bombay on that account.

We think it is impossible to show that the processions of the Salvation Army are aggressive in any sense in which those of Hindoos and Mahomedans are not.

—The existing Government of France has been within a month or two threatened from several quarters. It is matter of thankfulness that it knows how to use the forces at its command, so as to check speedily the manifestations of a spirit of revolt, and at the same time to refrain from arbitrary measures that would intensify whatever discontent exists. Notwithstanding the attempt of Prince Napoleon to placard himself into sovereignty, he and his relatives are allowed the privileges of unoffending citizens. The Communists have perhaps been encouraged by this leniency to try their hand at overturning the existing order, and Louise Michel, a few weeks ago, went through the streets of Paris at the head of a mob bent on pillaging. The rioters were dispersed, and the telegraph informs us that Louise Michel has been arrested. We do not think the French people ever had a better Government than the present, though we hope they will do still better one of these days, and cease to interfere with religion, whether as friends or foes.

—If we take the apostle Paul as our pattern, it will be impossible for us to condone error, as some would have us do, and we will not be much disturbed by the accusation of uncharitableness. The greatest of all heresies is the want of charity, but it is all important in this connection, that we understand what is and what is not charity. In the days of Paul there were men who proclaimed Jesus to be the Christ, and salvation to be obtainable through him, but who considered that Paul was altogether wrong in receiving Gentiles to the Church without requiring of them circumcision and the observance of the Mosaic ritual. Did the spirit of charity require of Paul that he should refrain from denouncing these men? On the contrary, he was persuaded that Christian charity required of him to guard as best he could the privilege of Jews and Gentiles to be saved through the efficacy of Christ's blood and Christ's Spirit. He did not hesitate in his various epistles to lift up his voice against the Judaizing teachers. Nor did he hesitate to hold up to reprobation other errorists, such as Hymenæus and Alexander. John, the beloved disciple, felt himself constrained by the love of Christ to warn the Church against receiving those teachers who set forth a different Gospel from the right one. Our Lord himself in Revelation, tells us plainly that he hated the deeds and the doctrine of a certain class that professed to be Chr. teachers ii. 6, 15. It is doubtless from a conviction that what they are opposing conflicts with the true Gospel, that some members of the Church of England find themselves constrained to speak strongly against the S. P. G. while acknowledging that there are good and loyal men in that Society Rev. Dr. C. D. Bell of Cheltenham writes in the *Record* as follows :

" It appears to me that the employment of men who though in the Church are not really of the Church is a virtual repudiation of her doctrines ; or, if not, that it at least exhibits a most lamentable indifference to her doctrines —doctrines which our martyred Reformers thought of such importance that they died in their defence. What avails it for the S. P. G. to avow true doctrines if it sends forth men whose teaching and preaching and influence undermine them ? How can this Society expect the support and advocacy of those who love the truth and value consistency if its Presidents and Vice-Presidents and Committee do not make some strenuous effort to free it from the Ritualism and Romanism which Bishop Perry acknowledges is contaminating its agents ? If the Church of England either will not or cannot free herself from these unhappy elements (and alas ! the efforts of her best friends to accomplish this freedom meet with but little sympathy in high quarters), then I think it were more for God's honour and God's truth that the Society should sacrifice something of its comprehensiveness for purity of doctrine, and so refuse to sanction the employment of men 'who contend earnestly' against 'the faith once delivered to the saints.' Our highest duty is to the truth. If we fail in this duty how can we expect a blessing from Him who is emphatically 'the Spirit of Truth' ? or how can we hope for the approval of Him who 'came to bear witness to the truth' ? "

—The Bishop of Liverpool, in a recent paper, used this language :

Multitudes are continually receiving the Lord's Supper under the belief that somehow or other it must do them good, though they are utterly destitute of the Catechism standard, and neither ' repent of sin, nor purpose to lead a new life, nor have a lively faith in God's mercy in Christ, nor a thankful remembrance of his death, nor live in charity with all men.' They seem, in short, to have imbibed the idea that the Lord's Supper can give grace to the graceless, and is a means of conversion and justification !

This is a most important remark, and it would be well if ministers were careful to point out that the Communion of the Lord's Supper is utterly unmeaning, if not indeed dangerous to all who are not led by the Spirit, and who do not fully submit to Christ in all things. Neither this nor any other so called means of grace, will help any man who clings to any sinful habit, and does not consent to take up his cross and follow Christ. In comparison with this question, the question as to whether the officiating party is in the Apostolic succession or not is utterly insignificant.

—An English rector, writing in the *Record*, asks as follows :

May I ask, through the medium of your valuable paper, whether any of your correspondents learned in Jewish history can furnish me with information as to what finally became of that Hebrew Christian Church which in the days of the apostle amounted to so many myriads, and who were so especially addressed in one of the most weighty and luminous of the apostolical epistles ? They appear to have availed themselves of our Lord's cautionary admonitions, and to have effected their escape to Pella a city beyond Jordan, before Jerusalem was closely invested by the Romans ; but what happened to them subsequently ? What finally became of them ? Did they consume away and dwindle into nothing ? Or is their after history as utterly uncertain, as completely in the clouds, as that of the ten tribes ? :

This church of the Hebrews suffered spiritually, in comparison with churches planted by the apostle Paul, because it was exclusively composed of Jews, and was consequently tempted to think of itself as standing on a more exalted platform than other Christian churches composed of converted Jews and Gentiles. Some idea of the feeling that animated those Hebrews may be obtained by looking at the recommendations given to Paul on occasion of his last visit to Jerusalem. He was advised to perform some of the rites prescribed in the ceremonial law of the Jews so that the people of Jerusalem might conclude that what they had heard about Paul's disregard of the law and refusal to make any distruction between Jews and Gentiles, was not true. This church of the Hebrews was the High Church of Apostolic times, and the Epistle to the Hebrews was an attempt to cure the Jerusalem Christians of their Ritualism and High-Churchism, by showing that the old covenant had been displaced and superseded by the new covenant, which was spiritual in its nature and universal in its scope. What effect the epistle to the Hebrews had, we cannot say ; but there is little doubt that when Jerusalem and the temple were distroyed and the survivors led away to Europe, the eyes of these Hebrew Christians were opened to see the folly of that caste feeling that had made them so unwilling to stand on the

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same plane with the Gentile world, and receive salvation on the same, sole condition, faith. They doubtless ceased to be distinctively a Church of Hebrews, receiving converted Gentiles to their communion.

—We are favoured with the following from Khundwa, Apl. 2nd:

Glory to God for answers to prayers. We opened with an *all night* prayer meeting and continued on our knees through the night and the Lord blessed us. Having on the whole armour of faith, went forth in the name of King Jesus to conquer, our motto being, "no quarter to sin." Every evening finds us before the Lord and at our posts: the Spirit of the Lord comes down in mighty power, shaking down the strongholds of Satan and bringing souls to himself, night after night. Glory to God. It is with gratitude we behold the people with streaming eyes coming forward to the rails to be prayed for. Of all who have come out, some twenty six within this week, only one has not yet found peace but we are praying for him. We have invited Bro. and Sis. Lyon from Mhow to help to gather in and build up. The harvest is indeed white.—Our street preachings are entire successes; large crowds listen with attention and every facility is afforded to get *among* the people. This morning we preached in the street by the invitation of a few Mahomedans; none could desire more attentive hearers; while we prayed a lad spoke audibly in the crowd and a Mahomedan hushed him at once; you might have heard a pin drop. Praise the Lord, in answer to prayer the natives of Khundwa willingly and anxiously hear the gospel.—We have two pairs of cymbals, a big drum and a tamburine which we mean to use from to-morrow in our marches thro' the streets. We have been invited to Hurda, but the Lord wants us just now here; we are doing everything by prayer, and as soon as the Master permits we are going to lay siege to Hurda; in the interim, they have been asked to hold a week of special prayer. Glory to God for these seasons of refreshing.

—At a recent gathering of the Bombay Missionary Conference, the Rev. E. S. Hume gave a remarkably interesting account of some spiritual explorations recently made by him in a region of N. W. India, distant from Bombay 706 miles. For some years, some persons from the district, originally followers of Nanak, have been members of the Am. Miss. Church, Bombay, occasionally visiting their own district and bringing back word that there was a remarkable readiness on the part of the people there to embrace the Gospel, and strongly urging that a visit should be paid to the district by a missionary. Mr. Hume was at length induced to make the journey, and taking with him a Native Chr. brother, a convert from Mahomedism, he took the train as far as it was available, and made his way to Saugor. He here induced a member of the Norwegian mission to accompany him during the remainder of the journey. The difficulty of travelling increased as they went, and it was a great relief to reach at last the region occupied by these well disposed persons. They were greatly repaid for all the hardships of the journey by finding that the statements made were fully borne out by the facts. They found themselves in the society not merely of enquirers but of confirmed Christians, men and women walking in all the ordinances of the Lord and giving evidence that the name of Jesus was precious to them. During the few days that Mr. Hume could spend there, he baptized seventeen persons, and well aware that it would be impossible to maintain any supervision of the work from a point so distant as Bombay, he gladly made over the field to the Rev. Mr. Danielsen of the Norwegian Mission. The interesting point in this narrative is that a valuable work of grace has been carried on unknown to the world at large, in this obscure region, by Native converts, in occasional visits.

—Were we to judge by such scenes as that which occurred at Bordesly, Birmingham, we should conclude that the converts made by Ritualism knew little of the spirit of Christ. The Rev. Mr. Enraght was inhibited from preaching there any longer, and the Rev. H. A. Watts appointed to succeed him, but the latter was near losing his life by mob violence when he made his appearance there.

—Messrs. Moody and Sankey have been holding meetings in Manchester. Comparing these meetings with those of December, 1874, *vastly increased attendances* are noted. Also:

There is observable a distinct progress in spiritual knowledge, and a deeper grasp of spiritual truth in Mr. Moody's addresses now than eight years ago. Some friends felt then that, although faith was exalted to its proper central position, scarcely enough was said about repentance. Now the full outline of spiritual life is drawn out and carefully illustrated. This is especially the case in the Bible readings. For example, on Monday the subject Mr. Moody chose was Prayer, and he said there were eight "elements of prayer"—Reverence, Confession, Restitution, Thanksgiving, Unity, Forgiveness, Petition, and Submission. Each of these he in turn enforced, and illustrated with his usual felicity. Very touching were the stories he told, both about restitution and the curse of an unforgiving temper, whilst he beautifully showed how prayer might be answered long afterwards, and that delay did not mean denial.

—We hear with much pleasure that the Baptist Church in Bombay is soon to have a settled pastor. For two years or more it has been dependent upon the occasional services of friends in India. The Secretary of the Baptist Missionary Society now writes to say that the Rev. Mr. Bell has offered himself for this post and been accepted. In the judgment of those who are acquainted with the exigencies of the case, Mr. Bell is just the man for the place and may be expected to minister with great acceptance to this much-tried church.

—We do not know whether H. M.'s diplomatic corps includes many such persons as Sir Lepel Griffin; but if it does the British reputation for diplomacy is not in a fair way to be sustained. He has sent a letter to the *Bombay Gazette* concerning the Salvationists that exceeds anything we have yet seen for invective, indiscretion and self-contradiction. The word toleration occurs over and over again, and after saying that it is a matter of perfect indifference what creeds the people of this country have, he gives himself the lie by saying that Mahomedanism and Brahmanism are better suited to the people of this country than Christianity is, and winds up by recommending that the Salvation Army be treated as inconvenient political offenders and deported from India. This was exactly what was attempted in 1813-14 when the first missionaries landed here from America. Is Sir Lepel Griffin some Rip Van Winkle who has been sleeping for seventy years and is just waking up? This cannot be, for he speaks of the Mutiny, and thinks it not unlikely that if not checked these Salvationists may bring about another mutiny! He describes them as fanatical men, hysterical women, buffoons, maniacs, a poor band of fanatics, political offenders, claiming the right to propagate Christianity by violence. His great point is

"Whether the British Government can with safety tolerate the loss of reputation which must inevitably follow the spectacle of its ancient and dignified religion—which has, in the Queen's Proclamation, been referred to in noble and appropriate terms—being degraded by these buffoons to the level of the indecent Saturnalia of the Holi."

This ancient and dignified religion is not much commended to our regard by this style of writing. The Salvationists wear a Native dress, sing Christian hymns in the vernacular with instrumental accompaniments, have processions, in their meetings invite men to believe on the Lord Jesus Christ for the forgiveness of sins, and pray to God to make the word effectual: is there any thing in this that justifies this Bengal civilian in using this atrocious language? As our readers are aware, we are far from accepting all the ideas or approving all the measures of the Salvationists; but we feel constrained to protest against such outrageous vilification as this. After suggesting that they should be deported from the country, Sir Lepel Griffin ends by abusing the Bombay Government for treating Major Tucker as an ordinary convict. But why not if he is a political offender, endangering the stability of the Government? Sir Lepel left our shores yesterday. We hope he will be a wiser man before he returns.

—We fail to understand how gentlemen and ladies who have such a horror of any thing that would seem to compromise "our ancient and dignified religion," should get themselves up in every variety of fantastic costume and spend the night in waltzing together in the presence of scores of Native servants, without any thought of the outrage done thus to the feeling of decency entertained by Natives.

We are permitted to make use of the following letter received lately by the Rev. Mr. Northrop, formerly of Calcutta but now in Bangalore. The narrative speaks for itself. It is written from East London Institute, Harley House, Bow Road, London.

I do not suppose you will remember me, but about five years ago next June in the M. E. Church, Dhurm-tollah St. Calcutta, I first knew my sins were forgiven. I have met brother Mody here who is known to you and it is at his request I am writing to you now. I cannot tell you all the way the Lord has led me since my conversion that night in Calcutta for then it would be a book and not a letter I should have to write to you. But I will state as briefly as I can how through trial and temptation He has kept me until this day. I wandered into your church in Calcutta one night weary and sick at heart, longing to leave my life of sin and the world behind and lead a new life but not knowing how. I was at this time an apprentice on one of the large vessels then lying at Calcutta. I had been awakened to a sense of my lost and sinful state by the prayers and exhortations of an old ship-mate. I had despised him and his religion when we were at sea together and now he was gone and I was alone in the dark, alone in every sense of the word; no God, no hope. Months passed

by, my old shipmates would have had me return and join then in their sins, but the pleasure was gone. They sneered and said I was spoilt but the Spirit of God was striving with me and I could get no peace, Some people come and hear the word, receive it and go away rejoicing, but not so with me. Being naturally of a thoughtful disposition, and doubting the very existence of God, I sank to a state of almost despair. Thus it was when we received orders at Colombo to proceed to Calcutta, and thus it was when on that night I came into Dhurm-tollah Chapel where you were preaching, Dr. Thoburn being then up country. You spoke to me about my soul, I believed, I took God at His word and I was blest. I have not time to enumerate all the details. I went back aboard, I told my companions I was filled with joy. We remained in Calcutta six months, then proceeded to Demarara with Coolies (discharging our old hands and shipping lascars before leaving Calcutta.) I tried to do some work among the Coolies ; it was new to them ; you know how sailors despise Coolies ; to go among them as a brother they could not understand and many wept like little children. Some were brought to a knowledge of the truth as it is in Jesus : the officers of the ship seeing how our preaching was opposed to the sinful lives they were themselves leading and causing the poor native women to lead, forbade our preaching any more.

In Demerara I met many Christians among the Negroes belonging to the Wesleyan Church and had a refreshing time. But to make a long story short it was not until a year after this when on a voyage out to the Cape as second-mate, the missionary cause was first laid upon my heart. I asked the Lord's guidance, resolving to go just where he would have me. That night I was convinced and promised to go to Mr. Grattan Guinness' College which I had read of, but knew very little about. I went to Burmah and did not get back to London until the following year and when I did get home I shrunk from the task and like Jonah of old instead of trying to get to India sailed for the Brazils and thence around Cape Horn. Notwithstanding all this God was very good to me and never permitted me to doubt my acceptance with Him through Christ ; moreover he enabled me to preach Christ aboard and save souls. I then went to San Francisco where a great work was going on under Major Whittle, and was blest. Bye-the-bye, I ought not to have omitted how up to the time I left the Brazils I was very fond of my pipe, and did not think there was any harm in smoking ; sometimes bright and happy, at others downcast and gloomy. I longed for a continued presence of the Holy Spirit. I resolved to give up smoking but found it was an idol in my heart. I struggled and struggled. About this time I was reading the life of Thos. Collins and ceasiug to struggle and resting in Jesus alone, I was lifted right up. I was so full of joy that when two or three days after I began to think, I remembered I had forgotten my pipe. More than a year has past—but I have never thought of resuming my pipe. I mention this as it was an important period in my Christian life. After I returned to England I would gladly have offered myself for the mission cause in India' (for it was India that was laid upon my heart,) but my father who never knew the love of Christ, was bent on my going in a steam-ship line in which some gentleman had kindly offered to use his influence. I went 2nd mate but still heard the voice of God calling me away to India. Twice the vessel was nearly lost. I thought of the numbers that I should meet in the judgment, yea who might have been stars in my crown, from India had I been faithful. I committed myself into His hand and was not afraid, but grieved—death for me had lost its sting. The vessel was saved.—On her arrival in England I threw up my berth, somewhat to the displeasing of my friends and relatives who considered it was a good one, and came to London, offered myself for mission-work in India, was accepted in the College and am now training for the missionary field. I am helping in the mission work in the east end of London and we have some glorious times ; many precious souls are being born again. Last night three rough young men who laughed and mocked for two nights were arrested by the Holy Spirit, convicted and converted. Glory be to Jesus. Only yesterday I received a letter from a little sister telling me she had found Jesus. God has been very good to me. My family was one of those stiff, fashionable, moral families who went to Church on Sundays but God has changed it.

After I had offered myself for mission work I heard of a Christian lady who had taken some interest in me some four years previous and how two years before unknown to me she had told my consins with whom she was acquainted how she was bent on my going out in the mission field. So you can guess how she rejoiced and took it to be an answer to prayer for I had not seen her for four years and we had never mentioned the missionary question together. So here I am, and knowing that God, who never does things by halves, who brought me here so kindly, will also open the way to India if He wills that I should be spared, which I hope will not be long—for souls are perishing on the right and on the left and every day must be precious.

NOTICES OF BOOKS AND REPORTS.

" Safety, Certainty, and Enjoyment. If a believer, why not sure of salvation ? If saved, why not happy ? " This tract, published by W. H. Broom, London, has reached its 230th thousand. Close upon a quarter of a million of copies. How important that what is set forth in a tract so abundantly read, should be the very truth of the Gospel. It is fitted to be useful in so far as it shows it to be the privilege of a believer to know that he is accepted of God. It is right in insisting that it is God's word that gives assurance, and not our own feelings ; that we are saved by simple faith in that word.

"I do really believe on Him," said a sad-looking soul to me one day, " but yet, when asked if I am saved, I don't like to say *yes, for fear I should be telliug a lie.*" This young woman was a butcher's daughter in a small town in the Midlands. It happened to be market-day, and her father had not then returned from market. So I said, " Now, suppose when your father comes home you ask him how many sheep he bought to-day, and he answers '*ten.*' After awhile a man comes to the shop, and says, 'How many sheep did your father buy to-day ?' and you reply, 'I don't like to say, for fear I should be telling a lie.' " "But," said the mother (who was standing by at the time), with righteous indignation, " that would be making your *father* the liar."

Now, dear reader, don't you see that this well-meaning young woman was virtually making Christ out to be a liar, saying, " I do believe on the Son of God, and He says I have everlasting life, but I don't like to say I have *lest I shonld be telliny a lie.*" What daring presumption !

The parallel here is not perfect. It may be that what the young woman was doubting was—not the veracity of Christ, but whether she had a true faith in him. There is no question that many deceive themselves on this point. They are not wholly trusting Christ. Or they have a faith that is good for a time of prosperity, but not for a time of tribulation. Take this illustration : A ship is entering a certain harbour. A Pilot comes along side. The Captain at first declines his offer thinking that he is himself quite competent to reach a safe anchorage. The Pilot states the case to him and he then consents to receive him. The Pilot takes charge and gives his orders. After a while an order is given which takes the Captain by surprise. He hastily remonstrates with the Pilot, and forbids his men to obey the order. The Pilot after this refuses to have anything more to do with the ship, and soon the Captain runs her on a rock. He seemed to have faith in the Pilot, but when this faith was tested, it was found to be seriously defective. The Captain had quite as much faith in himself as in the Pilot. Now a true faith in Christ involves self-renunciation. We consent to be saved by Christ in Christ's own way, giving up our own ideas and yielding ourselves unreservedly to him. Faith in Christ is impossible without self-surrender. It is the making of oneself over to Christ to be led by him in all coming days. We consider it very important that an enquirer after salvation should be apprized of what is involved in a true faith. " Except a man forsake all that he hath, he cannot be my disciples." The faith that saves is not merely a faith that Christ will now take away my sorrow and give me peace, but it is like a marriage engagement where each party gives himself away for all time to the other. Many churches are stricken with palsy because the teaching is defective on this point. The Scripture does not say, He that believed has everlasting life, but, He that believeth hath everlasting life. The present participle in the one clause answers to the present participle in the other clause.

An anxious soul once said to a servant of Christ, "Oh, sir, I *can't believe*!" To which the preacher wisely and quietly replied, " Indeed, *Who is it* that you can't believe ? " This broke the spell. He had been looking at faith as an indescribable something he must feel within himself in order to be sure he was all right for heaven; whereas faith ever looks outside to a living Person, and His finished work, and quietly listens to the testimony of a faithful God about both.

This is true. *Faith ever looks* to the Lord Jesus Christ, and so looking we are changed into the same image from glory to glory.—

Further on we read as follows :

" Christ's work and your salvation stand or fall together,

" Your walk and your enjoyment stand or fall together."

When *Christ's work* breaks down (and, blessed be God: it *never, never will*), *your salvation* will break down with it. When your *walk* breaks down (and be watchful, for it *may*), *yonr enjoyment* will break down with it

Well, here we decidedly join issue with the writer. According to the above, having once believed that we are accepted in Christ, we are bound to go on believing it, however we may be bereft of spiritual power or may be brought under the power of temptation. The parable of the Sower shows us that it is the faith that endures that saves. " He that heareth these sayings of mine and doeth them is like a wise man who built upon a rock." " I will show thee my faith by my works." " This is the victory which over cometh the world, even our faith." Faith is living upon Christ, as the branch lives upon the vine. He came to save his people from their sins, not merely from punishment. Our walk is determined by our faith. I John ii. 3—6.

We have received and hope soon to notice the following: Book of Bombay. From 1661. By James Douglas. *Bombay Gazette* Office.—Correspondence of Carlyle and Emerson—Emerson at Home and Abroad.—Report of the American Marathi Mission.—Report of the L. M. S. Hospital and Dispensaries, S. Travancore.—*Vedarthayatna*, Dec. 1881.—Report of the Bombay Aux. Bible Society.—Report of the Bombay Y. M. Chr. Association.—Methodist Year-Book.—Mission to Lepers in India.—Rangoon Port Trust Correspondence.—Why I left the Church of Rome. By Pastor Chiniquy.—Gospel in all Lands; Missionary Almanac.—Report of the Am. Presbyterian Mission in W. India.—Report of the Wesleyan Mission, Mysore.

The Bombay Guardian.

SATURDAY, APRIL 7, 1883.

THE SIGNS OF THE TIMES.

There are some who assure us that the world is destined to get worse instead of better, and that what we have to look forward to is a climax of unparallelled wickedness rather than the ascendency of righteousness. Furthermore, they assure us that such is the teaching of the prophetical Scriptures. We do not quite see this. We find it stated indeed that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." We find that the tares and the wheat grow together unto the harvest. We need not therefore be surprised if *pari passu* with the development of what is good there should be an extraordinary development of evil. There are certainly, in various quarters, portentous exhibitions of iniquity that seem to cast into the shade the common-place crimes of former days. The same sun of civilization that intensifies the activity of righteous enterprizes, gives the wicked the power to destroy on a colossal scale. Gunpowder is displaced by dynamite; the railway and the telegraph give a kind of ubiquity to conspiracy; malice is as ready to avail itself of all the inventions that distinguish this day, as benevolence is; commerce visits every shore offering men such facilities for mutual destruction and self-destruction as were formerly not dreamed of. The great aim seems to be to put every man on the globe in a position to kill seven men by a movement of his finger. It would be strange indeed if with such facilities for crime, crime did not abound. Emperors and rulers in many countries are assailed with infernal machines, bombs, subterranean explosions and the like. We hear now of projects for kindling a hundred fires in as many parts of London, to destroy that great metropolis of the world in a few hours. The telegraph notifies us of attempts to blow up this and that public building.

A good many people in different parts of the world appear to be seized with what may be called an intoxication of crime, a frenzy for destruction. Here in India, every few days, we hear of somebody running a muck and killing half a dozen people because no sugar was put in his coffee or for some equally simple reason. In Europe and America, Satanic possession shows itself in more cool, deliberate and ambitious procedure. Satan has come down, having great wrath, because his time is short. Men delight in treading under foot all that the best men have held in reverence, decency, morality, religion. The fact that great multitudes look upon Jesus as the incarnation of divine love, is a sufficient reason, with others, for caricaturing him in the most revolting way conceivable. There is, to-day, a dangerous class compared with whom, the dangerous classes of former days were meek and mild. Nana Saheb seems to be their model. This present age is tempted, and tempted as no former age seems to have been. Where iniquity abounds, the love of many is in danger of waxing cold. There never was such a call to the people of God to wait upon the Lord in prayer, and show themselves strong in behalf of the right and the good. There are dangers outside, and dangers inside the Church. Let us hear the word: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world." "Till we have sealed the servants of our God in their foreheads." The murderers of Lord Cavendish and of so many other worthy men, seek to show in this way how much more competent they are to govern Ireland, than their victims could ever be. Their title to relieve England of the burden of governing Ireland, is found in the ruthlessness with which they use the knife and their fondness for dynamite. Alas for the country whose destinies should be committed to the tender mercies of such. We confess that—in view of such portentous signs of the times,—we cannot but think that the world is approaching the greatest crisis of its history.

FRIENDLY WORDS TO EDUCATED NATIVES. X.

THE FAULTLESSNESS OF CHRIST.

(Continued.)

We have an inspired description of love in Paul's 1st epistle to the Corinthians, ch. xiii. "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, thinketh no evil; rejoiceth not in unrighteousness, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

What we affirm of Jesus Christ is that the divine love here described dwelt in him fully, and was manifested in all his walk and conversation.

He suffered long. Conscious that he was the chosen, the promised Messiah whom the Jewish nation were expecting, he remained in Nazareth, doing the work of a carpenter, until he was 30 years of age. He knew the Scriptures as no one else knew them, he had the testimony of a conscience void of offence towards God and man, he was in such intimacy with God as no other man ever was, yet he was to the Nazarenes simply a carpenter and a very common person. The evidence of this is found in the fact that when he entered on his ministry and was declared by John the Baptist to be the expected One, they one and all scouted the idea as preposterous, and as soon as he returned to their town, laid hands upon him for the purpose of dashing him down a precipice. During these thirty years he suffered the disdain and inappreciation of the people, and continued to show them kindness. All through his ministry he endured the contradiction of sinners, even that of religious sinners, who claimed to be the heaven-appointed guides of the community. Bear in mind that he had all power, and could by his mere fiat have turned the people to stone. They called him devil, Samaritan, blasphemer, partner of Beelzebul, &c. &c. but he bore all, and continued to be loving and gentle and helpful. Men proceeded to such extremities with him, as they had not done with any other; yet up to the very last he continued to suffer and to show kindness. How much had he to suffer from the carnality and selfishness of his disciples? "How long shall I suffer you, how long shall I be with you?" he said on one occasion. Just before the hour when he was delivered into the hands of his enemies, he washed the feet of his disciples to teach them in honour to prefer one another, and on the cross where they had suspended him, he prayed for the forgiveness of his enemies. Charity or love envieth not, inasmuch as it seeks the welfare of others and must rejoice in their prosperity. It is self-love that makes a man envy others, leads him to vaunt himself, to be puffed up, to behave himself unseemly, to seek his own, to be easily provoked, to think evil of men and measures, and to find pleasure in unrighteousness. Where in the history of Christ can you put your finger on an action that savours of envy or of boasting? Did he come proclaiming himself some great one? We sometimes hear ill-instructed Christians preaching, telling the people that when Christ was on the earth, he went about declaring himself to be God. This is calculated to give the hearers a very erroneous idea of Christ. Instead of doing that he did just the contrary. He constantly spoke of himself as the Son of Man, and forbad the disciples' announcing him as the Messiah. When John the Baptist sent asking him if he was indeed the promised One, the Messiah, instead of replying he wrought a numberof miracles, gave sight to the blind, made cripples to walk, cast out devils, raised the dead, and then sent the messengers back to tell what they had seen. He preferred that his divinity should reveal itself in his actions. When it was necessary that he should give oral testimony on this point, he did so; but nothing is more marked in his ministry than his reluctance to speak of his own greatness His acts went before his word. When he had fed 5,000 with a few loaves, he said I am the bread which cometh down from heaven. He spent most of his time in Galilee, in the companionship of common people, accessible to all, heeding the request of every man. He sought not his own; sought not his own comfort or convenience, wealth or rank, pleasure or advantage. He was not provoked, though no man ever endured such contradiction of sinners against himself. The most outrageous epithets were hurled against him, without eliciting any reprisal. It almost seemed the law of his being to suffer all that men might do or say to him, neither availing himself of his extraordinary powers to restrict them, nor of the power that he had in common with all men. He could even find extenuating pleas for his enemies, at the very moment when they were putting him to an ignominious death, saying, Father, forgive

them, they know not what they do.—He knew what was in man, knew the length and breadth, the height and depth of man's depravity, and if it had not been for the love and compassion that reigned in him, he could not have remained in the society of men. Yet he thought no evil; his thoughts did not go out after the evil that was in man; he accepts Simon the Pharisee's estimate of his own guilt at 50 pence compared with the woman's 500, and when the rich young ruler came to him he looked upon him with love, it is said. He had no pleasure in unrighteousness. He was open, frank, candid, as no one else ever was. When speaking once of the shameful death that he was to undergo at Jernsalem, Peter thought it was most indiscreet to let worldly people overhear such compromising remarks, and took him aside to remonstrate with him. The suggestion that he should be less open and frank, he repudiated with scorn, attributing it to Satan. Not the slightest deviation from the exact truth would he tolerate. He welcomed truth in every guise, and gave her the fullest expression in his life and words. He bore all things, believed all things that were entitled to be believed, hoped all things and endured all things.

REMINISCENCES. CCV.

Extracts from Note-book. Bombay, 1849.

March 16. "Spiritual wickednesses is heavenly places." Satan is represented as god of this world. He has a heaven.—He has angels of many orders and great power.—He is also represented twice, as cast out of heaven into earth. This is to be in the last days.—The church is represented as heaven. It is Satan's power in the church that makes him god of this world. When the church shall be purified and clothed with the whole armor of God, Satan's power will be immensely paralyzed. It will be as though he fell from the throne of heaven to a throne of earth, ceased to be god, and became a mere earthly sovereign; ceased to be absolute, and only retained a power that men could resist, as they can in an earthly government. His time will then be short. The casting out of Satan from the church will be simultaneous with the manifestation of the fulness of God in the church. Christ with all power in heaven and in earth will be manifested in the church, and Satan's works soon be destroyed, and a new heaven and a new earth created.

"He shall see of the travail of his soul and be satisfied." "That my joy may be fulfilled in them."—He prays that in them he may experience the promised satisfaction. What an amazing union is this, by virtue of which Christ experiences the joy that was set before him, in Christians. No wonder we are commanded to rejoice evermore.

Luke 16, 29. "Behold the fig-tree." God has given a power to the fig-tree to prophecy. We need no angel to tell us when summer is coming. So the providences of God prophecy, if we will observe them.

"He shall come down like rain upon the mown grass," Christ is ubiquitous in his disciples. He can make as great a display of his glory as he will, in every place, by means of his disciples in every place. If his advent were to be in person, there would be a sacrifice of his omnipresence, as there was in the days of his flesh.

17th. "Vessels of mercy." A sweet expression. As one vessel is made to receive only wine, and another only oil, so we are made to receive only God's mercy. As a vessel receives wine only to impart it, so we. Our business is simply this in life to receive as much as possible, and impart as much as possible of God's mercy. We were created in Christ Jesus unto this. What could a being whose nature is Love, do without vessels of mercy? What could an inexhaustible and ever over-flowing winefat do without vessels to receive and convey the wine? Let us only be sure that we are asking for mercy, and we shall be sure of receiving.

19th. Mark 14, 31. "But he spake the more vehemently, I will not deny thee." Here was Peter's sin, in not recognizing the truth of Christ's statement concerning his heart. If he had received it, he would not have denied Christ. It was not any peculiar sin that appeared in his denying Christ; it was merely the common depravity of all mankind. But his special sin, his (Peter's) sin, consisted in not believing the badness of his own heart on Christ's testimony. If he had done so he would not have slept in Gethsemane, but wrestled in prayer and received divine aid. The persuasion of our own depravity stands in the very closest juxtaposition with holiness. The two are inseparably connected by one intervening link, the grace of Christ. We must every day have it understood between God and us, that we have that same depravity which denied, forsook and crucified Christ; and that if God would not see it manifested, he must put his Spirit within us. When God commands us to be strong in the Lord, he by those very words commands us to have this view of our devilish corruption and watery weakness. When we are thus weak we are strong. Therefore John, instead of boasting as Peter did, of his strong attachment to Jesus, speaks of himself simply as the disciple whom Jesus loved. This is the fortifying and saving truth, that he loves us, not that we love him. Christ knows this our depravity. He knew it when he came to us and pronounced our perfect forgiveness. And he is never angry with us now on account of it, but only because we forget it, and so neglect to look to him for support. As the physician is never angry with the sick person for being sick but only for neglecting to take the offered medicines. I dreamed the other night that a person was trying to draw a horse into a stable who refused to go, and he said to him, Oh, you foolish horse, you great simpleton, don't you know that you never from the hour of your birth, ate a morsel of food, except in this stable?—It is true of myself that I have never found any help or strength or happiness except in Christ; and his controversy with me is only because I will not prefer him, seek him, renounce everything but him. The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people do not consider.

Luke 22, 31. "Simon, Satan hath desired to have *you*, but I have prayed for *thee*." *You*, referring to Peter and his brethren; Christ singles out Peter to pray for him. Peter thus became the link between a perishing world and the Saviour. The world was hanging by Peter. This seems to be the divine way of dealing. God concentrates his efforts on an individual, and when he is perfected, blesses the world by means of him. In the garden, after praying, Christ comes to Peter, wakes *him* and upbraids *him*. See Mark. And at his resurrection, the women were told to go to his disciples and *Peter*. And Cephas was the first of them he appeared to. For Christ had given to him the keys of the kingdom of heaven.

There is nothing saves from pride like the knowledge of Christ's love for us. Therefore a good deal of this knowledge is given to the man who is to be employed about a great work.

Luke 22, 36. "He that hath a purse, let him take it &c." In other words "take care of yourselves, depend on yourselves; don't look to me, or expect any help from me; I am to be lost to you for a season." All the promises were slain and buried with Christ; for they are all in Christ yea and in Christ Amen. But blessed be God, they all rose again with Christ no more to suffer violence.

Unconaciousness of sin the most usual form of sin. It is a flood that hides all sin beneath its surface. Men make it an excuse; but it is the great aggravation. It is turning a deaf ear to the incessant voice of God, and then saying afterwards in excuse, I did not hear the command. What disobedience is worse than this? We are under obligation to make the severest exertions continually to come to the knowledge of God's will.

The power of God is behind me beating against a wall; and it is useless for me to be laboring in advance, where I have been; God in his great mercy has shown me the necessity of going back and beating with him against that wall, by my prayers, until it be levelled, and a path made for the power of God. "Tarry in Jerusalem, until ye be endued with power from on high," is the command to me. It is my priviledge to have the power, it is preposterous in me to labor without it, and heaven and earth demand of me that I should persist till I obtain it. How long, oh Lord, how long?—All the servants of God at this time, are spending their strength where they ought not to spend it, and withholding it where they ought to spend it. It is melancholy to think that they are all spending their strength for nought, as I have hitherto done. The throne of grace is the only place for us. We have every thing in this day but God. We ought all to have learnt before this, from bitter experience, that all our instrumentalities and wisdom and strength, are vanity itself; and that nothing will do but to throw ourselves into the forlorn and bereft situation of the apostles, after the crucifixion, and hold on to God till the Holy Ghost come in his glory. A mutilated Holy Ghost will not convert the world. We need to go back to Pentecost.

In every soul Christ buried and Satan sitting on the stone of the sepulchre.

Luke xxii. 45. "Sleeping for sorrow." In the same way that many drink for sorrow, that is, drink to drown their sorrow. They slept to escape the burden of their sorrows. They loved sleep better than sympathy with Christ.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—"Knowledge is power," fear implies weakness; knowledge is generally derived from experience; we know 2 and 2 make 4 and can demonstrate this truth. The Police *know* that if the Salvation Army are allowed to have their processions and singing in the streets, there will be a disturbance, and this knowledge though *not* derived from experience is a *power* and they can wield it just as they please; they have power, yet they are weak, for they fear the Mahomedans. Being weak, every precaution must be taken to prevent a disturbance, even at the sacrifice of religious liberty. Their false apprehensions and groundless anticipations of a riot taking place, must be established. They know the Indian Penal Code, especially Section 151, and that "*Knowledge is power*" used before the Magistrates. Orders must be obeyed, the police must obey their Commissioner, and the Commissioner must obey the Governor, attend to the telegram sent by His Excellency, must withdraw the license once issued to the Salvationists, must put a stop to all this mockery of the "Ruling power's religion,"—Dancing in the Holy week is not to be tolerated, but Major Tucker must go to jail there to *rest* for the Holy week. The Yacht club may do just as they please.

"Knowledge is *power*" when rightly applied, a *fact*, when demonstrated, and is useful if gained from experience. There need be no fear of disturbance now, after the lapse of 6 months, after travelling in N. and S. India, the truth has been demonstrated, experience proves

that there is not a shade or shadow of a disturbance taking place, Yes, but the *telegram* must be obeyed to the very letter, and section 151 of I. P. C. must be looked into once more. Police power *must* be felt in Bombay. Nasik Police force must be increased; the turbulent moulvie may be allowed to go about the streets of Bombay and even preach on the maidan against government, police, municipality and the Ruling power's religion too, never mind that, he is a *Mahomedan* and not a *white man* in Indian costume. He is a real Islam, don't interfere with him! Some of the police ought to go and hear him, thus gain more knowledge, and increase their power and see if they cannot twist 151 section of the I. P. S. to suit his case, and let the poor man have rest for a fortnight at least in a little cell in Byculla. Oh! no! we cannot do that for "there is sure to be a row." Then why interfere with the *harmless, innocent* and God-fearing Salvationists? leave them alone and there will be no breach of peace at all. We know England is not India, and India is not England, but India is better than England. Major Tucker will soon be out of Jail and the police will have him in there again just as soon.

"Knowledge is power;" the Police *know* the I. P. C. Sir Frank S. *knows* what he is doing, and His Excellency is on the look out, the Magistrates will do their duty in enforcing the law as they understand it. Major Tucker, along with the members of the S. Army and many other Christians, have a knowledge worth possessing i. e. the knowledge of God, the knowledge of sins forgiven: he can say with others "I *know* in whom I have believed" "I *know* I have passed from death unto life," and this "knowledge is *power*," it is a heartfelt experience, an incontestable *fact*.

Yours faithfully,
T. J. T.

Dear Sir,—As a proof that the order of Government prohibiting the processions of the Salvationists and the proceedings of the Police thereon, were calculated to encourage the Mahammedans to oppose or make a show of opposition to the Salvationists, I should mention what I witnessed on two evenings of this week.

On the first evening whilst walking about in the Northbrook Garden which is situated in the low part of Grant Road, I observed a group collected at one end of the garden just out side the railing. Led by curriosity to know what was going on, I approached the assembly and found that a short old Moulvi with long beard and with spectacles on was haranguing the people. To my surprise instead of hearing him enforcing the tenets of his religion he was inveighing against the Christian religion and its missionaries and also trying to convince his hearers that the Governor and Sir Frank Souter were defenders(Mududgar) of the Mahammadan religion in not letting the Salvationists have their processions and in imprisoning them for trying to make the people Christians. As if to incite his Mahammadan hearers to mischief he told them they had nothing to fear since the Governor and the Commissioner of Police were on their side. His hearers assented.

On the secord evening the same man had a Hindustani printed paper in his hand from which he was reading all about Major Tucker and the Muktifauj but chiefly the former. He interspersed the reading with comments of his own. When the reading was over he tried to assure the people that Major Tucker was a *Budmash*. He then tried to persuade his Hindoo hearers that their gods were false and that they could do nothing better than to embrace Islamism which he affirmed was the true religion.

Now I ask whether the above does not show that the Governor and the Commissioner of Police have placed themselves in a false position by their proceedings against the Salvation Army.

6/4/83. An Observer.

M. E. Church work in Lahore.

Dear Guardian,—Your readers are already aware of the gracious revival in our midst at the beginning of the year. God of a truth has been with us. Over forty publicly sought Salvation, of whom about thirty five proved genuine cases of conversion. Twenty of these have joined the local M. E. Church on probation.

Some of the cases of conversion are simply remarkable, illustrating beyond all controversy, the great power of Divine grace. Let me mention three for the sake of example.

No 1, is a gentleman who is well known in this province for his past sinful career, and who accordingly to his own admission was of sinners, one of the chief. This gentleman was induced to attend one of our special services in the tent, our temporary church. Instead of coming in, he stood outside the tent listening to what the preacher said. Conviction was carried home to his heart. He came again the next night, this time taking a seat inside the tent, and the next night, marched boldly to the "penitent form," and surrendered himself to Christ. He is now in Simla, and continuing steadfast in the liberty of Christ.

No 2, is a lady, who was a bitter opponent of Methodism, besides being a leader in all manner of gaiety. She was one of the first to give her heart to Christ, and is now an useful member of our Church, having been already used of God in leading four or five young people to the truth.

No 3, is a man who for twelve years had been living in a sinful alliance with a woman, who was not his wife. One night he came into the tent to see what was going on, and was powerfully convicted of sin. When the invitation was given for seekers, he was the first to respond and stand up. That same night his soul experienced salvation. He is now *married* to the party with whom he lived so long in sin, and is a bright happy Christian.

I could multiply cases, but these three will suffice to show your readers, how signally God has blessed our feeble and imperfect efforts to win souls.

The revival interest, I am thankful to say, continues. A band of earnest and devoted workers, baptised with the baptism of fire, have laid seige to Mean Mir, (the military cantonment of Lahore, four miles distant), going out there at considerable self-sacrifice, regularly every evening for a couple of weeks and holding special services with good results. Two dozen or more soldiers, have been led to Christ. The brethren mean to continue the services this week and are expecting greater things.

Last night at our Sabbath service, two more gave their hearts to God, one of them, while we were kneeling before the "Throne" for a mightier baptism" of power, coming forward in great distress, and exclaiming with cries of anguish, "I am lost, I am lost, oh pray for me!" Thus the work progresses, the Lord going before us, and granting us glorious victory, blessed be His Holy Name!

The native work too, meets our attention. We have a regular week-day service in the city, in the hall of the American Presbyterian Mission School, kindly placed at our disposal by the missionaries, where we attract large crowds by the sound of drum, cymbals, tambourines, and singing.

We have also three Hindustani Verandah Sabbath schools, in different parts of the station, and contemplate employing a native helper. Pray for us.

Yours truly,
Sunergos.

NOTICES.

Sunday morning at Dean Lane Hall, Fort, 11 a.m. Children's Sermon by Rev. J. Shaw.

The Treasurer General Building Fund M. E. C. received from L. E. F. Rs. 5, E. M. Rs. 2, R. S. Rs. 2, T. B. C. Rs. 5.

Baptist Church, (Bellasis Road, Byculla). The Rev. W. Carey, Medical Missionary, from Delhi, will preach on Sunday at 11 a. m. and 6 p. m.

The Annual Exhibition of the Girl's Schools in connection with the Free Church Mission will take place D. V., on Thursday the 12th instant, at 5-30 p. m., in the Ambroli Mission Church, Girgaum Back Road.

To purchase a building lot for the M. E. Church, Blacktown, from R. P. Rs. 1000.

ALLAHABAD.

On the 3rd inst, two thousand rupees, from cash gifts, were paid on the school debt. Friends of education and of religion are invited to contribute towards the eleven thousand rupees needed by Church and school; addressing C. H A. Twidale Esq. c/o C. P. Hard, pastor of the Methodist Episcopal Church, Allahabad.

In connection with the M. E. Mission in Bombay, an evangelistic hall has been leased and fitted up in the Native Town (Picket Road, near the Old Sailors' Home) and it is proposed to have meetings there nightly, when addresses will be given in the vernaculars and in English, interspersed with hymns accompanied by musical instruments. The room is 90 ft. by 35. The first meeting will be on Monday next, commencing at 7-30 p. m. All are invited.

Epitome of News.

Saturday, March 31.

—Turtles' eggs have been picked out of two feet of solid limestone rock in a cutting at Milang, South Australia, two of which were opened, and contained young turtles fully formed and alive? It is known that this stone has been in the same position for fully forty years.

—At the annual Meeting of the S. P. G. yesterday, the Rev. Luke Rivington delivered an address, in the course of which he said:—"Of all the astonishing things in our time, one of the most astonishing is the educated Hindu. For consider what we mean by an educated Hindu. We do not mean a learned man. A learned pundit is not at all the same thing as an educated Hindu. Some years ago, when a certain fund for purposes of education had to be admistered in Bengal, it was proposed that it should be devoted to the promotion of Oriental literature; but it was held by some that this would be a sort of profanation, and Lord Macaulay, with others, decided that Oriental learning could not be considered synonymous with education. An educated Hindu is a man who is more or less acquainted with the literature and science and history of Europe. And I say that such a man is an astonishing phenomenon. For consider what he is in comparison with his forefathers. They knew nothing of any time, except their own. They knew almost nothing of space, except their home. Their knowledge of geography was almost *nil*. Their ideas on the most ordinary subjects of knowledge were childish and grotesque. And what were their moral conceptions? They had, of course, certain moral intuitions which belong to us as men. Some people think these sufficient for all the pur-

poses of life, by what I can only call a certain intellectual or moral peculiarity. But so far as any revealed sanction for their moral intuition is concerned they had a literature which consists of a mixture of immorality and high moral conceptions. Their sacred books did not teach them high morality. They might pick out a good moral idea here and there, if so inclined, but as a matter of fact, if you went to Benares at the beginning of this century you would have found passages selected for pious edification, at least for religious purposes, which it would defile your ears for me to repeat. They had no idea of history. They had not even, through the whole range of their vocabulary, in that beautiful Sanscrit language, so much as a word for history. Such were the more or less immediate forefathers of the educated Hindu of to-day. What an enormous change! He now has access to the experience of ages. He is brought into contact and communication with ages of human life, of which previously he had no conception. The physical sciences have taught him that the means to which his forefathers looked for their soul's salvation were pure delusions, and so for as any belief in their efficacy is concerned, he has relegated them to the region of nonsense. And all this has been accomplished in an incredibly short space of time. Who could have believed that what Budshism could not induce him to renounce, nor Mahommedanism wring from him by the sword, he has simply dropped in the few years during which this European education has been going on? And there is a further gift which we have been the means, under God, of bestowing on the educated Hindu, and that is, the gift of a theistic faith. His Vedic literature did not teach him this. He has learnt the idea of Creation, which is not to be found through the length and breadth of the Vedas. He possesses in that single addition to his knowledge the true starting-point of all religion, and the only permanent basis of morality. So that, but for his contact with Christianity, had he been left with his Rig-Veda and Upanishads, he would have been to this day, what his forefathers were for centuries, not an atheist, nor a pantheist, nor a theist; but a mixture. Now, by the help of Christian teaching, he knows which passages to select from his cherished literature as true, and which to repudiate with all the loathing of an improved moral sense. What a wonderful change is this! In an incredibly short space of time, the work of destruction has been done in the minds of numbers of Hindus. Science has performed its negative side. The educated Hindu has access to history, and history, we may well suppose, may assist, by the grace of God, in the work of reconstruction on a better basis. He comes across a way of salvation which emerged in the path of history, at a most remarkable period of authentic history; a way which has been embraced by the greatest intellects the modern world has seen. Would it be surprising if he came to feel the security of this way of salvation? The Archdeacon has quoted the words of one in high place in this city, to the effect that the conversion of an educated Hindu to the Christian religion would be almost as surprising as the conversion of an educated Christian to Hinduism or Mahomedanism. Jnst consider what such a statement involves! Here, on the one hand, is a young man who is bound by the high sanction of his religion to believe that the moon was produced by the churning of the ocean, and that there is in the centre of the earth a mountain 600,000 miles high; and whose religious books sanction the grossest immoralities. He feels, if he has any logic in him, that he cannot pick out a bit here, and a bit there, for all comes to him, so he was taught, straight from Heaven. On the other hand he finds a religion, every iota of which is capable of defence at the bar of science, and which breathes the highest known morality. The Christian has holy Scriptures, which positively derive a new argument for their inspiration from the discoveries of modern science. I find in the account of the physical universe, as given in the forefront of my Scripl tures, such an absence of all contradiction of science in all cases, such actual concordance with the conclusions of science in some cases, that I feel I have a new argument, if that were needed, for the inspiration of our Scriptures in the very light thrown on them by science itself." The rev. gentleman concluded with saying that we ought to endeavour to influence public opinion against the cruel social penalties with which religious convictions are treated amongst the Hindus. He protested in the name of all that is holy, in the name of the brotherhood of man, and the Fatherhood of God, against the idea that it can be right to treat a young man who has convictions about God, which his parents do not possess, as though he were no longer of the same flesh and blood.

Monday, April 2.

—Maj. Genl. Hewett has resigned the command of the Volunteers.

—The three officers of the Salvation Army arrested on the 28*th* ult. were tried on Saturday before Mr. Ryan, whose decision was as follows: The three defendants cannot be held to have continued in an unlawful assembly after that assembly had been commanded to disperse, for the obvious reason that the assembly consisting of eight members of the Salvation Army had dispersed in the Marwaree Bazaar on the command of the police inspector and the unlawful assembly was no longer in existence at the time he arrested the three defendants. It is certain that these three Salvationists when arrested were marching in the direction of the Jumma Musjid singing a hymn in Hindustani, but the Court knows of no law which empowers the police to stop persons singing in the streets. On this view of the facts I dismiss the charge.

—The *Rast Goftar* has received the following telegram from Colombo:—On the evening of the 25th ultimo a riot took place between the Buddhists and Roman Catholics of Colombo which has resulted in many deaths and many men being wounded. Apprehensions of a further riot are entertained. The whole city is seized with panic. Both sides are much excited. The riot has taken place in consequence of the Buddhists building a temple adjoining the Roman Catholic Church.

—The *Standard's* special correspondent in Madagascar writing on March 8, sends the following:—

The excitement caused here by the threatened French aggression is spreading throughout the whole island, and it is thought that if the Government were now to give way, and permit the French to obtain a footing on the north-west coast, a revolution might not improbably supervene.

The Hovas are everywhere drilling, and otherwise preparing for resistance, a large force being already assembled at the capital, from which, if necessary, reinforcements could be sent to the threatened districts in the north-west, In the event of hostilities breaking out, much anxiety is felt regarding the safety of the Europeans in outlying districts, where the froreign population would probably be attacked indiscriminately, the natives there being quite unable to distinguish between French and English.

A further result of a struggle would be the development of a strong feeling against Christianity. Already the leaders of the Old Party are going through the country preaching that the present difficulties are owing to the admission of the missionaries and the conversion of the Court. If this movement were to gather strength Christianity would probably disappear over a great part of the country, and the people would relapse into barbarism.

The British subjects whom I have met here complain bitterly of the fact that there is no English Representative at the Hova capital, and they ascribe many of the recent complications to that cause. The evil consequences of this omission are two-fold. In the first place British commercial interests are necessarily neglected; and in the second place when a crisis such as the present occurs, the want of diplomatic representation makes itself keenly felt.

Tuesday April 3.

—*Bombay Gazette*; Colombo, 2: The Colombo Buddhists, excited by the Sopara relics which were recently sent here from Bombay and the official letters accompanying their presentation, became puffed up, held a series of meetings at Colombo, and wanted to have a grand procession on Good Friday or the following Saturday. Permission for the procession on these days was refused, but it was allowed on the afternoon of Easter Sunday, 24th March. The Roman Catholics became excited at hearing that a crucifix with a monkey was to be displayed, and met in crowds to stop the procession.

A collision took place, and stones, sticks, and knives were used. The police were unable to stop the riot, and two companies of the Fusiliers were called out. At the first sight of the soldiers the rioters dispersed.

Sixteen rioters were wounded, one of whom has since died.

The Government behaved weakly in allowing the Buddhists' gathering to continue for weeks up to Easter.

The Bombay Government are to blame for the fuss they made over the rubbishy relics, which turned the heads of the ignorant people here.

—*At a Blue Ribbon Meeting in Calcutta*, 125 persons donned the ribbon.

—*Lucknow Express*: Considerable excitement has been caused among the people of the city (Lucknow)—especially the Muhamedans—owing to the discovery on the bark of a tree in the vicinity of the Bulrampur Hospital, of some Arabic characters which read "Muhamed is the Prophet of God." During the last day or two crowds of wondering folks have visited the site, and of course *somebody* has made a good deal of money out of the affair—in the shape of pious donations,' &c.; indeed, we hear the police have had to interfere in the matter. This last modern ' miracle' may be accounted for by the fact that a year or two ago some idler cut the inscription on the tree, and wind and weather and the ordinary growth of the bark have combined to give a natural appearance to what the multitude choose to attribute to supernatural agency.

—Marriage with a deceased wife's sister has become common among native Christians in the Madras Presidency, and a determined effort is to be made to break it up. The subject was discussed at the recent meeting of the Madras Diocesan Conference, when the general feeling was strongly against the custom. The *Indian Witness* protests against an issue being raised on this subject. Our Contemporary says: —"There is not a line in Scripture that forbids the custom, and it is freely allowed among nearly all Christian nations. The objections to it are more sentimental than real. We have never known any evil to result from a marriage of this kind, and with all due respect for the convictions of those who so warmly oppose the custom, we must say their opposition has always seemed to us to take the form of a strong prejudice rather than an intelligent conviction."

—*Times of India*: The Commettee in England of the Mission to Lepers in India sent us copies of their annual publications. Attached to the annual report of committee is a letter from Mr. Wellesley C. Bailey, one of the honorary secretaries and treasures for India. From the latter decument we make the following extract:—" In a recent number of the

Bombay Guardian, it is said 'Bombay proposes to have an institution for the treatment of diseased animals. It is the custom among the English here to shoot their horses when they judge them to be incurable, a practice against which the Hindoo mind revolts. A contemporary suggests *that the 430 lepers in Bombay might take precedence of the animals in being provided with a hospital.*' In connection with this I may say that it has long been a desire of my heart to see a large leper asylum established in Bombay. When the Prince of Wales visited that city it was proposed to erect a leper hospital in commemoratinn of his visit, and a good deal of money was collected at the time; but for some reason or other the matter was allowed to drop, and so enlightened Bombay, with all her wealth, proposes to build an institution for the lower animals, while the poor suffering lepers may wander about as heretofore."

—We are favoured with the *Indian Railway Travellers'* Guide for April, 1883, published at the *Bombay Gazette* Office. Price 8 annas.

Wednesday, April 4.

—*Record*, March 16 : France is passing through another crisis. On the one side rumours that M. Grevy contemplates resignation daily gain greater credit, while on the other the anarchist demonstration of a Parisian mob on Friday is significantly suggestive of the worst days of the Commune. Not content with pillaging several bakers' shops, the crowd, led by Louise Michel, attempted to break into the Elysee, and would probably have succeeded but for the arrival of a squadron of the mounted Republican Guards, who rapidly dispersed the rioters. A second demonstration, which was also couched in the disguise of a meeting of workmen out of work, was attempted on Sunday, but the authorities were fully prepared, and easily cleared the streets. M. Yves Guyot, a Radical Municipal Councillor, was badly handled by the mob. Many arrests were made, and terms of imprisonment from six days to four months have been inflicted upon some of the rioters. A warrant is out against Louise Michel.

—*Bombay Gazette*: Apparently some important proposals affecting the position of the Church of Englaud in India are contemplated. In the Honse of Commons, on March 12, Mr. Baxter asked the Under-Secretary of State for India whether a despatch had been received from the Governor-General in Council proposing important alterations in the existing ecclesiastical arrangements in India; whether Her Majesty's Government had arrived at any decision on the subject; and whether papers relating to it would be laid before Parliament. Mr. J. K. Cross replied:—The Secretary of State being still in communication with the Government of India on the subject referred to by my right hon. friend, I regret that it is not possible at present to lay any papers before Parliament.

—The "Black Hand," as the Anarchist Confederation in Spain calls itself, counts in Andalusia alone 130 different centres and 38,000 members, of whom more than a thousand belong to the town of Xeres. The destitution in the whole province is described as very great. The attacks on the trains which lately took place in the environs of Xeres are regarded as meant by the Anarchists to show that they are not deterred by the recent arrests. Some observers believe that Spain is on the eve of a great revolution, the result of wide-spread misery.

—Messrs. Asquith and Lord charge their [illegible]oo cashier with defrauding them of Rs. [illegible]0.

—*Missionary Herald*: For a record of self-support in mission fields, we know of none superior to that made by the Egyptian Mission of the American United Presbyterian Board. The native churches have on their rolls twelve hundred members, who paid in 1881 for church and school, and all mission purposes, the sum of $22,730, or *an average* $18.94 *of per member.* To appreciate this facts, the great difference between the value of money in Egypt and the United States should be remembered. For Christian schools, under the oversight of the mission, the natives expended $7,100, while the grant-in-aid from the mission was only $540, *less than eight per cent.* of the amount expended.

—Same: Dr. Greene, of Kioto, reports that the Buddhists, of the Shin sect, are planning to spend over a million and a quarter of dollars on one temple enclosure, which has already some expensive buildings upon it. One stick of timber, forty two feet long, is to cost about $6,500 in gold, while one hundred wooden pillars will cost $650 each. There are many who bear the Christian name who might learn a valuable lesson from pagan lands as to what is due to the faith they hold.

—We acknowledge with thanks receipt of the April number of the G. I. P. R. Monthly Guide, with Time and Fare Tables.

—*Record*: That "Europe is honeycombed with "Secret Societies" is a truth, once denied, but now universally recognised. What is also true, they are working towards a common end. That end is the entire destruction of the present social system, and the erection in its stead of a rule in which every man shall do that which is right in his own eyes. The utter impossibility of the continuance of such a state of chaos, the certainty that it would speedily be terminated by a reaction scarcely less terrible than the revolution by which it must have been preceded, are patent to the statesman and to the student of history. But the men who would inaugurate it are neither. History has for them no lessons, political economy no authority, and, it must be added, the fear of God no terrors. Beyond the present life they have no care and no belief. Their creed is one of the purest selfishness under the veil of sentimentality. They have done much to strike from the nineteenth century its boasted claims to a superior type of civilization. They exhibit human nature as indeed it is without the softening influence of Christianity, selfishly callous to the pain of others, obstinate in the pursuit of its own ends, cruel and remorseless in the pursuit it takes to obtain them.

There is, however, yet another peril less generally understood, but in reality more serious and menacing than those to which we have already alluded. It consists in the tacit encouragement given to the Irreconcilables by those who are either too timid or too indifferent to repudiate them as they ought to do. There are those who have not learned wisdom even from the terrible records of the First French Revolution. They forget that the Jacobins were, at first, an insignificant minority. They do not remember how by their own vigorous efforts, but still more by the apathy and cowardice of such politicians as the Girondists, they ultimately forced their way to the front. It has been the temptation of the "Extreme Lefts" in all countries to connive at the excesses of the "active section" of their party, although in public they are ready enough to reprobate and disavow them. The unfortunate French Radical who was first pummelled unmercifully and then forcibly kicked out of an Anarchist meeting, found out his mistake, as usual, too late. But the same game is being played still nearer home. Only when the secrets of the Land League are fully revealed shall we know the precise relations which have existed between the "Parliamentary party" and such men as Patrick Egan, Sheridan, Walsh, Carey, and Joe Brady in Ireland; O'Donovan Rossa and John Devoy on the other side of the Atlantic. That there were connecting links we do now know.

—Home paper: The anniversary meetings of the Salvation Army in connexion with its continental work were held in Exeter Hall on Monday. There were large audiences at the "meetings, though the hall was not full. General" Booth, who presided, remarked that many people had been prophesying the collapse of the Army, but they would be grievously disappointed. There was no falling off in the enthusiasm which attended the work of the Army, nor in those subscriptions that sustained it. During the last three months those subscriptions had increased at the rate of 32,000*l.* per annum. The number of officers had increased during the past three months from 1,070 to 1,274. The number of corps was now 476. Miss Booth, who was recently expelled from Geneva, gave addresses at all three meetings, and stated that after the decree issued by the Genevan authorities prohibiting public meetings of the Army not a single public meeting had been held, but private Prayer-meetings had been attended by soldiers of the Army, in pursuance of their perfect right. Speeches were delivered by representatives of the Army on the Continent and by Mrs. Booth.

—The Rev. Daud Singh, one of the oldest C. M. S. native clergy in India, died after a short attack of fever on the 6th of January at Clarkabad. A letter from the Rev. R. Clark, Amritsar, dated January 8th, and giving interesting particulars respecting the deceased, appears in the current number of the *C. M. S. Intelligencer.* Mr. Clark says, "Our dear friend Daud Singh was the first Sikh who was ever bapized into the Christian faith. He had formerly been a fakir, and had travelled down from the Punjab to see different parts of India in company with a brother fakir, and had met with the Rev. W. H. Perkins, who was then a missionary of the S. P. G. at Cawnpoor. The result of his intercourse with Mr. Perkins, and of the teaching which he then received, was that both he and his friend were baptized by Mr. Perkins, in Cawnpore, by the names of David and Jonathan. When Mr. Perkins retired to England in 1851, Daud joined the Punjab C. M. S. Mission, which was then being established in Amritsar by Mr. Fitzpatrick and myself. A few years afterwards he was ordained, as the first native clergyman of the Church of England in the Punjab. He has been connected with the Church Missionary Society ever since. Our dear friend Daud will always be remembered in the Punjab. He was known to everyone who was interested in Missions, whether European or native. His characteristic was his quiet, gentle disposition. I never heard of his having had an enemy, and never knew of his speaking ill of anyone. A fine, handsome Jat Sikh—courteous, brave, truthful, and loving—he was loved and respected by everyone. He lately had troubles in connexion with some of his children—even as formerly he had had troubles in connexion with himself—for none are perfect; but we loved and honoured him, and we *trusted* him. For several years he had been the pastor of Clarkabad, where he settled the disputes of the Christian cultivators, and by his example and by his words he taught them the way of heaven. He was Mr. Bateman's trusted friend and colleague there; and Mr. Bateman has often in his reports testified to his worth and usefulness. He died an old man, I believe about seventy-four years old. His widow, to whom he was married by Mr. Perkins in Cawnpore, still lives at Clarkabad."

Thursday, April 5.

—The Str. *Kashgar* left Aden with English mails for Bombay Wednesday, 1 a. m.

—*The Liberal*: The *Subodh Patrika* counsels Bhai Protap Chunder not to speak too much of Christ. "The Brahmo Somaj as a Church," it says, "cannot tolerate exclusive devotion to Christ." But does the Brahmo Somaj ever tolerate such a thing? We regret our contemporary professes to know so little of us. We cannot be "exclusive" in anything; the good and the true are our watchwords. Does not the *Patrika* know that we honour the saints and prophets of all nations? Is there anything exclusive in that?

—*Dnyanodaya* : Eighteen years ago Great Britain, France, the United States and Holland attacked a corner of Japan, and exacted from the Japanese an indemnity of 60 lakhs of rupees for expenses. The portion which fell to the United States was between 15 and 16 lakhs. When that money went to America the Secretary of State felt that it did not rightly belong to his country, and so refused to put into the treasury, but invested it The United States government has now voted to return this money. By good rights the interest on this money should also have been returned. Yet it is a great satisfaction to see conscience more and more controlling the relations of nations. Japan did not ask for this money, but the United States voluntarily repaid it.

—Colonel Bannerman took over charge of the Central India Agency from Sir Lepel Griffin on the 1st instant.

—Some wandering Pathans are said to be committing outrages in Salsette.

—Some fifty of the Salem rioters, who have been sentenced to transportation, are being collected at Madras ready for shipment to the Andamans.

Friday, April 6.

—In Cambay a Purdeshi killed a relative of his wife with a sword.

—The reductions in the rates charged for the carriage of grain seed over the Rajputana and B. B. and C. I. Railway from Agra and Delhi to Bombay is announced to take effect from the 1st May. As already stated, the new tariff will be 11 annas per maund for wheat and 11 annas 6 pies per maund for other grain and common seeds.

—Death last week, 505, By small-pox, 89

—*Bombay Gazette*: On Wednesday afternoon last a Hindoo named Pandoo Bhahoo had an altercation with his wife, named Heeree, at their residence in Parell Tank-road, when Pandoo inflicted a severe blow with a billet of wood on the head of his wife, and fractured her skull, causing almost instantaneous death. After killing his wife Pandoo straightway surrendered himself to a policeman.

—*Times of India*; Lahore: Colonel Blake, of the Carabineers, Sealkote, who met with a serious accident while playing polo the other evening; has regained consciousness and is improving favourably.

—*Subodh Patrika*: The following is an account of Pandita Ramábai's visit to Gujrath. She reached Ahmedabad on the 23rd Ultimo. On the following Sunday she preached a sermon in Hindi in the Prarthana Samaj Mandir, which was so crowded as to leave hardly any room even for standing to those who were late. On Monday she addressed a meeting of Marathi Brahman ladies at the house of her host, Mr. Gunesh Gopal Pandit, B. A. On Tuesday a general meeting of ladies was held in the spacious hall of Rao Bahadur Bholanath Sarabhai, where about 250 ladies were present. Ramabai pointed out to her audience in eloquent language the necessity and advantages of female education, and the advisibility of establishing an association of ladies to be called Arya Mahila Samaj. Next day she addressed a very large male audience consisting mostly of the leading inhabitants of Ahmedabad in R. B. Maganbhai's Wadi on the same subject and suggested the establishment of a central boarding school on a large scale where girls may reside and study. It was suggested that the girls should enter the school when 8 years old and leave it at 20. A large number of respectable young widows, she said, would join it also. She requested that large subscription, for starting this institution may be given and said that she was going to travel over the whole of India for funds for this purpose. One 1st March she read in the Parthana Samaj Mandir a portion of the Shantiparva from the Mahabharat very ably explaining and enlarging on the text At the invitation of Rao Saheb Lalshankar she went to Viramgam after having established a Arya Mahila Samaj at Ahmedabad. Invitations from Kaira were sent for her, but unfortunately a telegram reached her from Poona informing her that her Bengalli servant was dangerously sick and required her immediate return.

Selections.

SELF-MASTERY AN ELEMENT OF FAITH.

"The Church is greatly quickened," is the frequent testimony of our correspondents who send us news of revivals. But this testimony implies a previous condition of spiritual lethargy and is suggestive of the "wave of the sea driven of the wind and tossed"—the emblem of the vacillating spirit concerning which the Apostle says; "Let not that man think that he shall receive anything of the Lord." If the "quickening" is not also a death it affords no hope of permanent life. It is to him that "overcometh" that it is given to "eat of the hidden manna." The frequently "quickened" soul is in great danger of never truly entering into life—of never knowing the dignity and strength and perfection of Christian manhood.

The question here arises, What conditions associated with the spiritual quickening give it assurance of permanent life, continued growth and rapid development? What is required of the individual believer in order that he may realize his hope of permanency in his spiritual atainments, and what specific teachings, in the critical moment of spiritual awakening, are most conducive to this end on the part of the church? Many stand ready to answer this question in a single word. and *faith* is set forth as the one essential and sufficient condition of a constant growth in grace. There is scriptural warrant for this answer, and if accepted in the definiteness and fullness of the scriptural sense it is sufficient. Faith implies trust; trust implies desire—cannot exist without it and is proportionate to its scope and earnestness. It also implies compliance with the will and purpose of him in whom the trust is reposed. Faith in the Savior, therefore,—a faith that accepts him in all his offices and in harmony with the purposes of his mision—is an element of sublime earnestness and loftiest purpose. It is not mere passiveness of spirit waiting, with indefinite conception of what the Savior has to confer, for the working of "his own sweet will," whatever that may be; it is the acceptance of the Divine provision for the soul's conscious need. It is the *trust* of a soul longing for, rather, gladly receiving, what Divine mercy and power only can bestow. It is trust for a high and present purpose. And the purpose is never absent, It does not count itself "to have apprehended," but "leaving the things which are behind and reaching forth unto those things which are before" it presses "toward the mark for the prize of the high calling of God in Christ Jesus." Such a faith is in itself a saving power, or condition. It suggests the profound philosophy, as well as the glorious assurance, of our Savior's word: "Blessed are they that hunger and thirst after righteousness, for they shall be filled;" "Blessed are the poor in spirit, for theirs is the kingdom of heaven." When faith is understood, when all that it signifies and implies is apprehended and felt, we may sum up in this one word all the conditions of permanent and advancing spiritual life. But how frequently when used for this purpose, does it fail to convey to others the thought intended! The thought must be analyzed, not formally in the presence of the hearer, but actually in the mind of the preacher; and every element of the spiritual process which saving faith implies must be definitely enforced. In other words, the soul must be brought face to face with its deserts, its needs, its privileges, its possibilities; the conscience must be aroused; obligation must be enforced; the heart must be made to feel the burden of its want. The Christ can be offered and true faith can be exercised.

In short, in spite of all the teachings which justly exalt the sole sufficiency of Divine grace and the necessity of absolute trust in the power of God, we must admit that resolution, rising to a degree of selfmastery, is an element of saving faith. "Stretch forth thine hand" is the command of the Omnipotent Healer to the man with the withered arm. "Take up thy bed and walk," said he to the palsied. Resolution, volition, action are required, the same as if all ability were possessed; not after the cure is wrought, but while the palsy remains. Faith is expressed in the action, and the ability conferred is simultaneous with the faith and the act. "Work out your own salvation, for it is God that worketh in you to will and to do of his own good pleasure," is a requirement that allows no man to wait for some heavenly inspiration, but rather demands that every man shall resolve and act as if his salvation depended solely on his own efforts, and at the same time to trust God as if the same depended wholly on the gracious exercise of His power. It requires self-mastery coupled with Divine help.

We lay the emphasis on self-mastery for the sake of the permanency of its fruits and the fruits of the Spirit. Bold, earnest, complete resolution, especially under peculiar forms of mental excitement, are known to be directly and sometimes marvelously effective in breaking the force of of habit, destroying acquired appetites, and even in producing marked and permanent changes of temperament. Furthermore, the effect of mental resolution is dependent, both for kind and degree, upon the nature of the conviction upon which it is based. Let these two facts be borne in mind and it will be seen that we are not outside the range of natural law, while yet wholly within the scope of scriptural teaching, when we attach great importance to complete thorough mental resolve fully responding to the truths which the Holy Spirit writes upon the conscience. He who is not bent on self-mastery will not realize the full measure of Divine help—cannot by faith receive it. Grace does not contradict nature; God puts honor on those laws of our being by virtue of which permanency of character and spiritual attainment are made as dependent on our own acts as upon His mercy.

This self-mastery involves crises in human experience. There are moments when the Spirit turns the electric light of truth on the conscience. Those are the supreme moments, not only when the Lord may do most for the man, but when the man may do most for himself. Those are the moments when he hears most distinctly the command to stretch forth his withered hand. His own act is the most effective for permanent results. Alas, his own failure is too often the cause of his alternation between life and death.—(*N Chr. Adv.*)

THE RELIGIOUS CRISIS IN MEXICO.

BY REV. S. T. WILSON.

It does not require a long residence in Mexico to impress one anew with these truths:

1. This is a transition epoch in the history of the country. A half century of struggle with foreign domination and with ecclesiasticism, resulting in the apparently firm establishment of a republic, and the complete divorcement of church and State, has, at last, given place to peace. Mexico's pulse beats more normally than ever before. Her energies, instead of finding their vent in rebellions, are now devoted to the arts of peace. Encouraged by this peace and by the government, foreigners are investing their capital and enterprise in railroads, mines, and manufactories. Steam and electricity render the success of rebellions almost hopless. The scream of locomotive is breaking even the profound quiet of the snow-crowned mountains. The burros and cargadores,

Mexico's traditional burden-bearers, look on in wonder as their occupation vanishes. The electric light in the Grand Plaza of this city shines on excavated columns and sculpture of the Old Aztec temple, as well as on the hoary cathedral and deserted Inquisition building, as if to rebuke the deeds of darkness of the past. Just as marked is the transition in religious matters. The more intelligent liberals disgusted with "The Church," are naturally making their transit into infidelity. The common classes, are more and more asserting their liberty of conscience. Mediæval bigotry has to struggle with modern liberalism in a constantly increasing number of towns. The Bible and its religion are daily growing in favour.

2. Rome will not make the right use of this transition period. As changeless as the pyramids, as remorseless as the grave, that church remains the same. Mainly responsible for the continuance of the dark age that has so long enveloped Mexico, she makes every endeavor to perpetuate that darkness. The patron of slavery, she has bitterly resisted every step toward liberty. The direct *cause* of Mexico's immorality, so incredible in its extent and baseness, she would gladly burn all who teach the truth. The National Museum may, with reason, enclose within the same walls the blood-stained sacrificial stone of the Aztec paganism, and two skeletons of victims of the Inquisition. Within three weeks Romanists have, in this Southern field, wounded a Protestant, fired into a Methodist church, and attempted the life of one of our own ministers. Martyr blood has consecrated several churches in Mexico. The Archbishop is being reduced to a condition of violent but impotent rage, so far as liberty of conscience is concerned: but he is using all means, fair and foul, to ward off the day of reckoning.

3. That the necessary conclusion is that the opportunities and responsibilities of the Mexican transition belong to Protestantism. The door is wide open. Revolting sins disgrace our common manhood and offend God. A corrupt church, through its priesthood, leads all who will follow it into the ditch. A frigid infidelity blights the moral nature of those who refuse churchly rule. Ramanism or infidelity! What a dilemma. The alternative, the truth as it is in Jesus, is in our hands. The epoch is most auspicious. The public mind is more yielding and plastic now than ever before, but may, ere long, like the old adobe walls, be hardened into stone. Work done now will tell, and is telling wonderfully; but how far below the needs of the hour are our deeds! Protestantism is plying at missions in Mexico. There are hardly enough missionaries here to counteract the pernicious influence of godless countrymen of ours here in business pursuits. If we overcome the many obstacles, and yet avail ourselves of the obvious advantages found in the present condition of our sister republic, we must devise more liberal things in progress and gifts, and devise them speedily, The tide is here—shall we take it at the flood? —(*For. Missionary.*)

TELEGRAPHIC NEWS.

London, March 30th: A Fenian from Cork, being discovered landing explosives at Liverpool yesterday, was arrested. Further arrests in connection with this circumstance have been made at Cork.—It is understood that an understanding has been arrived at between the Italian, Austrian and German Governments on the following bases, that they will use their best endeavours in order to maintain peace with France, but that in the event of France attacking one of the said Allied Powers, the rest will assist the one attacked.

Paris, 30th: Louise Michel has been arrested.

London, 31st: The Speaker of the House of Commons has vetoed the military protection of the Houses of Parliament.

April, 1st: Two men, named Dasey and Flanagan, who were arraigned at Liverpool for landing explosives from Cork, have been remanded for a week.—Sir W. B. Brett succeeds the late Sir George Jessel as Master of the Rolls.—England and Spain have agreed to release two of the Cuban refugees who were some time ago arrested at Gibraltar, detaining Maceo as a prisoner of war.

St. Petersburg, 1st: The police surprised a Nihilist rendezvous here to-day. After a severe struggle eight were arrested, one of whom committed suicide. A large quantity of dynamite was seized.

Constantinople, 1st: The Miridiate Prince Bildoda has been proposed as the Governor of Lebanon.

London, 2nd: The revenue returns for the year amount to eighty-nine millions sterling, showing an increase of three millions one hundred and eighty thousand compared with last year.—O'Donovan Rossa predicts that greater explosions than those already perpetrated will shortly take place.

—*3rd*: The Queen is still suffering from the effects of her recent fall. Although Her Majesty is able to take drives, she is quite incapable of walking, and is scarcely able to stand.—The Under-Secretary for Foreign Affairs, replying to a question in the House of Commons last night, said that no representation had been made to the Russian Government regarding the explorations of the Russian engineer, M. Lessars, in Afghan Turkestan. —The House of Commons last night read a second time the Criminal Appeal Bill.

4th: Mr. Cross, replying to a question in the House of Commons on Monday, said that the Ameer of Afghanistan had expressed a desire to have an interview with the Viceroy of India, and that a reply had been sent that his Excellency will receive him next-autumn. Replying to a further question on the subject last night, Mr. Cross said that the Government were aware of the object of the Ameer's visit, but that it was inexpedient to state them. —Mr. Childers (Chancellor of the Exchequer), replying to a deputation that waited on him yesterday, declined at the present time to remit the silver duty.—Sir Joseph Pease introduced a motion in the House of Commons last night to allow the Chinese Government liberty of action with respect to the opium duty. The Under-Secretary for Foreign Affairs said that the Chefoo Convention had not been ratified because no final settlement had been arrived at, but that a favourable issue of the negotiations for the abolition of the transit dues was expected. The noble lord said that he opposed Sir Joseph Pease's motion on the ground that it would prejudice the pending negotiations. The house eventually negatived the motion by 122 votes against 66.—The House of Commons last night agreed without a division against the conclusion of a Treaty with Portugal unless guarantees were given of commercial freedom and the development of civilization. Mr. Gladstone, assenting to the motion, promised to submit the treaty to the House before ratifying it.

Cairo, 4th: Earl Dufferin, replying to numerous influential petitions for a permanent occupation of Egypt by the British troops, said that he could hold out no hope of a permanent occupation of the country, but his lordship intimated that the troops would not be withdrawn under the present existing circumstances.

St. Petersburg, 4th: General Komaroff has been appointed Governor of the Trans-Caspian Territory, replacing Lieut.-General Rohrberg.

PASSENGERS SAILED.

Per Str *Raffaele Rubattino*, April 1:

For Naples and Genoa—Lieut Colonel and Mrs F W Boileau and three children, Mrs MacLure, Mrs Hogarth and one child, Mr and Mrs Cooke, Mr and Mrs Stainforth and two children, Mr T Spink and one friend, Mr and Mrs S Gannon, one child and one infant, Mrs Moberley, and child, Mr and Mrs G G Charles, Dr and Mrs Richardson and child, Mrs Leeds and son, Mrs Garbett, Col and Mrs Wavell, Mr and Mrs Fox, Mr and Mrs J B Braddon, Mr and Mrs Mack, Mr and Mrs Pennington, Mr and Mrs Unwin, Mr and Mrs L Hare, Mr and Mrs Addis and baby, Major and Mrs G Cousmaker, Mrs Robertson, and two children, Mrs Cracroft, Miss Magrath, Mrs Newman, Mrs Douglas and child, Mrs F W Grant, child and two infants, Mr and Mrs R F Philipps, Captain S S Sutherland, Mrs Jackson, Major and Mrs Clive and two infants, Mrs Dryman, Major and Mrs Grant and baby, Mrs Hewson, Surgeon Major G Grant, Mrs Dane, Hon G Dawnay, Captain and Mrs C A Creswell and baby, Messrs W E Garstin, Percy Gray, W H D Jones, C H Ortel, D L Gilmore, G E Coles, E A Carswell, T Savage, Aga M Ameen, Molla Ahmed, M Cammell, Mahomed Abdul Jalil, and Mahomed Abdul Alim.

Per P and O Str *Hydaspes*, 6:

For London—Mr and Mrs Hathornthwaite and infant, Mrs Macnee, Mrs Harrison and 2 children and infant, Capt H R Berners, Miss Antoinette, Messrs Cousens, Joseph Hurtll, S L Kemp, A Harris, J C Stark, and G G B Sheppard.

For Brindisi—Lt Col A A and Mrs Johnson, Col W T Chitty, Maj Genl F W Peile, Col H Browne, Mr and Mrs G F Sheppard, Dr C Kernot, Sir Lepel Griffin, Dr H H Bath, Mr and Mrs C S Bayley, Dr W Saise, Dr E Fawcett, Mr and Mrs J Frizelle, Capt Arthur Stiffe, The Thakore Saheb Morvi and 2 Chiefs, Capt Humfrey Genl and Mrs Maisey and child, Lt Col H M Repton, Mr and Mrs Orr, Messrs John Townsend, J F Finlay, J W Duthy, A Hills, Byramjee Shapoorjee, W Brereton, and Hamorth.

For Venice—Mr and Mrs A R Weston, Mrs F C Burto Mrs Winter and child, Mrs Peterson and infant, Lt J C Addison, Messrs C J Groom, W M Watson, C M W Brett, and C Metcalfe.

For Trieste—Mr and Mrs Downs.
For Gibraltar—Mr H Phipson.
For Aden—Mr and Mrs M Malone and child.
For Suez—Messrs T W T Dent, A N Agnew, and S I Wilson.

Per Str *Nubia*, 5:

Mr and Mrs Macgregor, two infants and ayah, Mr and Mrs West and four children, Mrs Thomas and infant, Mrs Parry, Rev and Mrs J Mudge, and three children, Mr C E Housden, Lieut Col W E Chambers, Mr Stephen, Mr A Cooper, Mr and Mrs L Mecnaghten, two infants and nurse, Captain and Mrs J Kirkwood infant and ayah, two Misses Halmes, Miss Fox, Mrs Scott, Mr and Mrs J D Ferguson three children and ayah, Mrs Obbard, a lady and child, Mrs Jack and infant, and Major and Mrs Garierson three children and ayah.

PASSENGERS ARRIVED.

Per Str *Speke Hall*, 31st, from Liverpool:

Colonel F W W Pierce, Captain and Mrs Pogson, Lieutenant and Mrs Mahon, Mrs Nixon and infant, Miss Shrewsbury, Mr W N Mitchell, Mrs Darley, Mr Callander, Mr Booth Wempenny, and Mr T Royle.

Per P. and O Str *Sutlej*, 3:

From London—Miss Donie, Mrs Lambert, Mrs P Lane and infant, Miss Bayer, Mr and Mrs Reade, Mrs Loveday, Dr F Hannah, Miss Newton, Mrs Hume Spry and infant, Sheik Abdoolah, Miss Down, Mrs Roberts, Messrs James Clark, F Walsh, W Allen, J L Kelly, Foulds, R S King, L A Inglis, A Huddleston, H Goodwin, J Whitehead, Sands, and Blezard.

From Brindisi—Mr and Mrs Handlay, Major Bowen, Colonel Wawchope, Colonel and Mrs Lyster, Mrs Hathaway, Major Pritchard, Capt Patch, Major H Carey, Maj Gen Prendergast, Mrs Hatchell. Major J Slater, Messrs Wynne, Blennerhasset, Menzies, H C Mules, Hantleman, and H H Butts.

For Venice—Dr Ellison, Lieut Col and Mrs Law, Gen and Mrs Reav, Mr and Mrs Hodgson, Messrs F Osber, F Purdie, G C Roy, and Frank Long.

From Port Said—Captain Coulson.

Domestic Occurrence.

MARRIAGE.

WYATT—BAYER—April 4th, at Girgum Church, by the Rev. H. C. Squires, Sydney L. Wyatt, of the Agra Bank, Limited, Bombay, to Marion Ella, second daughter of the late Dr. F. C. Bayer, of Adelaide.

"BOMBAY GUARDIAN."

Subscriptions received from 31st March to 7th April 1883.

Mr. Wright, 30th June 1883, Rs. 1-8; A. McKenna, 1st April 1884, Rs. 7-10; Mr. Macdonald, 31st July 1883, Rs. 2; W. C. Bayley, 15th January 1884, Rs. 8-9; Dr. J. H. Condon, 31st December 1883, Rs. 10-8-6; J. H. Irvine, 15th April 1883, Re. 1; R. W. Boileau, 18th March 1883 Re. 1.

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Do	1873, 232,444	do
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Letters for the Editor may be addressed to him at the above-mentioned Press

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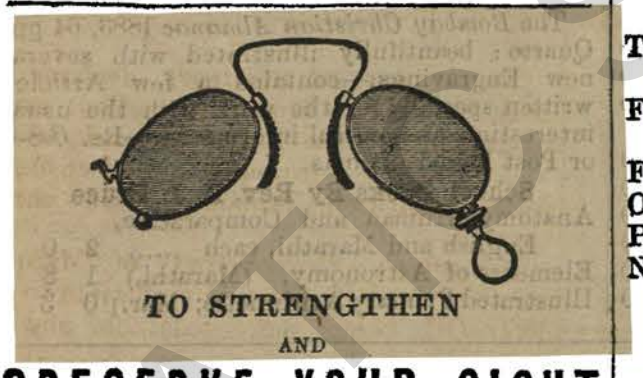

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